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THINKING THE TRUTH

THE Christian thinker and the atheist use exactly the same kind of logic to come to entirely different conclusions. For that matter anyone who wishes "to think straight" is bound to use the same method of thinking as the next man, otherwise each could not communicate with the other. Yet in spite of the necessity to use the same method of thought there are a fair number of different conclusions in the world—particularly in religion. Some people find this extremely uncomfortable; others find it creative and exciting, as belonging to the nature of the world. It is likely that religion will be more and more divided between those who look for only one possible conclusion, all guaranteed by "straight thinking", and those who can live in the exciting world of differences, with the acknowledgment that there is something beyond which the logic of man cannot reach.

Three books on the Christian faith have recently been published by Gollancz which use impeccable logic. They are three volumes in a "Christian Faith Series", with Reinhold Neibuhr as the consulting editor. Three others have previously been reviewed in *The Inquirer*. The present three are, "Doing The Truth" by James A. Pike, "Hardness of Heart" by Edmond Cherbonnier, and "The Strangeness of The Church" by Daniel T. Jenkins.

Impeccable Logic

The nature of "straight thinking" may be illustrated by the argument in the early pages of the first of the three. The Very Reverend James A. Pike, Dean of the Cathedral of St. John the Divine in New York, has little difficulty in "proving" the following: 1. Man is a moral being; 2. As a moral being he is forced to choose a God ("there are no atheists"); 3. Christian ethics exist, therefore if you wish to be a Christian you ought to choose the Christian God; 4. The Christian God, to use "a rough and ready suggestion" is "Creator, Redeemer and Sanctifier", and by this the Dean means the doctrine of the Trinity. So far so good. The Christian God, goes on the Dean, has chosen the Christian Church through which to make himself known, and the Dean ends off with the conclusion that the Christian God, through that expression of himself known as the Holy Spirit, "manifests himself in the fellowship of men who make up the body of Christ".

But supposing someone using the same impeccable logic as the Dean comes to the conclusion that it cannot possibly belong to the nature of God that he should reveal himself primarily to those men "who make up the body of Christ", what then? Obviously, the logic of the Dean is of no avail at all. Each person has a different belief about the God's nature and cannot possibly come to the same conclusion. All the amount of "proof" and "straight thinking" that can be offered can provide no satisfaction, for different people start off with different beliefs. It is simple nonsense to assume that logic or straight thinking can iron out all the different beliefs in the world.

Outside the Church

The same point may be illustrated from Prof. Daniel Jenkins' book. He dares to deal with the proposition in one of the chapters that "Outside the Church there is no salvation". A very proper proposition for one who believes that God has chosen the Christian Church and no other. By a careful composition of thoughts the author tries to show that the proposition is at least partially true. But not true in the sense of the past. In those days, although the author does not say so, men burnt one another because (among other things) they believed no one was saved outside the Church.

The author thinks straight. He even gives a reasonable definition of the Church which allows, one assumes, for "charity" towards Unitarians. But his thinking depends upon the prior belief that the nature of God, as revealed in the Church, allowed men so to be mistaken about the nature of the Church that in its name they burnt one another. If one believes that God could not possibly act in this way, deceiving the members of his Church into believing that they possessed a knowledge that allowed them, or rather demanded of them, that they should burn one another, then all the "proof" that the thinking professor can offer is of no avail.

A Compact World

One can forbear using an illustration from Prof. Cherbonnier's book. He believes that "the goal of complete reasonableness can only be achieved in a context of true allegiance to the true God". The true God is the Trinitarian God of traditional Christianity. And the author emphasizes what he means by true allegiance by chiding his fellow theologians for not declaring it. His logic excludes the use of it made by anyone else—and this is not helpful.

These Christian thinkers, for such they are, try to live in a compact tight world that offers only one conclusion. They can admit no difference. They withdraw into the shell of traditional Christian doctrine (only a reader with some training in it could possibly know what

Prof. Daniels is writing about) and leave every problem that marks, for instance, the border line between world religions entirely untouched. They assume that someday, somehow, all the world will be Christian, in the way they mean. This assumption—saved from spiritual arrogance by their absorption in the Church—is an insult to the humanity of millions of human beings; and by a logic similar to their own could be shown to be irreligious.

WHAT THE BIBLE SAYS

By G. Randall Jones

John I, v. 1 : " In the beginning was the Word."

Thomas Jefferson Looks at the Bible

THE words that I have quoted for a text were often quoted with loving approval by Thomas Jefferson, third President of the United States, and author of the Declaration of Independence passed by Congress on July 4, 1776. That such a man should find help and inspiration in such a text may seem curious, for to say that Jefferson was a Unitarian is something of an understatement. He was an enthusiastic and exuberant Unitarian, and he held fast to his faith in the face of powerful opposition.

According to a pamphlet by Samuel McCord Crothers, Jefferson's Unitarianism cost him many votes. Crothers quotes from a pamphlet issued in the 1800 election, and now preserved in the Harvard Library, in which the writer, who claims to speak for many people, says that he has no objection to Jefferson's politics. He does not believe what his enemies are saying about his private life, which he admits is blameless. But was a man holding the religious ideas of Jefferson fit to be President of the United States? Thus, all over the country, Jefferson's religion was turned into a politcal issue.

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But Jefferson stuck to his guns. He believed that, if people could only have before them the recorded words of Jesus rather than what other men said about him, they would see not only the simplicity but also the power of his religion. He asked Joseph Priestley to prepare a new Bible, made by arranging the words of Jesus in such a way as to make the nature of his religion plain to the simplest mind. Priestley died before this could be done, so Jefferson did it himself, and the result became known as " Jefferson's Bible ". It consists of the words of Jesus arranged in order of time and subject, as distinct from the words which other men had written about him.

In view of this, how did it come about that Jefferson gave such warm approval to the opening words of the Fourth Gospel? For, obviously, those words are not the words of Jesus. They are the words of a very great mystic, trying to describe the impression that Jesus made upon his contemporaries. " In the beginning was the Word . . . and the Word was made flesh . . . and we beheld his glory." They are words which men in later ages pressed to what they regarded as a logical conclusion, and the result was embodied in the Creeds of the fourth and fifth centuries.

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But the opening words of the Fourth Gospel impressed Jefferson because he saw in them *more* than the Creed-makers of the fourth and fifth centuries saw. What the author of the Fourth Gospel affirms is that the " mind " or " thought " or " intention " of God (called by him the " logos ") was incarnated or enfleshed in Jesus. What the Creed-makers asserted, in effect, was that God is incarnate in Jesus *only*. What Unitarians like Thomas Jefferson read into the words of the Fourth Gospel is a mightier affirmation—the affirmation that God's " mind " or " thought " or " intention " is continually coming into the world, taking flesh in all men and women of goodwill, so that (to quote the words of Martineau) the incarnation of God in Jesus may be regarded as a signal instance of the Universe Incarnation " so intense and impressive as to set fire to every veil that would longer hide it ".

I venture to think that it was his belief in the Universal Incarnation which enabled Jefferson to find such light in the opening words of the Fourth Gospel, though he knew very well that those words embodied the religion *about* Jesus rather than the religion *of* Jesus. I agree that the religion of Jesus is more important than the religion about Jesus, but we cannot altogether ignore the religion about Jesus, since to do so would mean ignoring the impression that Jesus made on those who met him face to face. But we need not read into that impression the limitations—and they *are* limitations—which the Creed-makers read into it. The belief in the Universal Incarnation is a larger faith than a belief in any Exclusive Incarnation.

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A question often put to me is this : Do you believe that the difference between Jesus and " an ordinary man " was just a difference of degree? That question is not as simple as it seems. What is the difference between water in the form of steam and water in the form of ice? Is it just a difference of degree of temperature? In a sense, yes. But, to the theoretical physicist in his laboratory, or to the practical housewife trying to cope with a frozen tank in the attic, it is a very effective difference! I just do not know what far-reaching results may flow from a difference in the degree to which God may be manifested in any human being. I believe that God was manifested in Jesus to such an extent, to such a degree, in such a manner, " as to set fire to every veil that would longer hide ". His manifestation in terms of time and space and gravitation. Such a belief seems to me to be consistent with the broad tendency of Bible teaching, and in harmony with the religion of Thomas Jefferson.

I said that Jefferson was an enthusiastic and exuberant Unitarian. Some might say that he was over-enthusiastic and too exuberant, and as evidence of this they might quote some words of his from a letter he wrote in 1822, where he declared : " I trust that there is not a young man now living who will not die a Unitarian." It is always dangerous to prophesy, especially if you set a time-limit, the life-time of a generation, for the fulfilment of what you prophesy. But though Jefferson was mistaken in supposing that Unitarians would speedily become the faith of the masses, he was not mistaken in believing that it held the answer to the world's need. So, perhaps, he was a true prophet, if by prophet we mean a forth-teller rather than a foreteller.

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Just before Jefferson died, in 1826, he wrote to a young namesake, with instructions that his message should not be passed on till the boy was old enough to understand it. This is what he wrote : " This letter will be to you as one from the dead. The writer will be in his grave before you can weigh its counsel. Adore God. Reverence and cherish your parents. Love your neighbour as yourself, and your country more than yourself. Be just. Be true. Murmur not at the ways of Providence. So shall the life into which you have entered be the portal to one of eternal and ineffable bliss. And if to the dead it be permitted to care for the things of this world, every action of your life shall be under my regard."

" The Word was made flesh." We see something of God in Jesus. Can we not also see something of Him in Thomas Jefferson?

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IMPRESSIONS OF A VISIT TO FRANCE — I.

By A. B. Downing

HAVING just returned from a pleasant holiday in France, during which I seized the chance of making contact with some of our liberal co-religionists, I offer a few notes and impressions of my visit.

Firstly, some more general remarks. Paris itself is restless, noisy, beautiful and gay. The traffic is a nightmare and the shops are magnificent. But behind the façade, glittering by night and physically exhausting with all its day-time attractions, the French are plunged deep in some serious concerns. None of our English protectorates have aroused in us the bitter passions and problems which Algeria has brought to the surface among the French. The French, too, have their common entrance examination problems for their 10-year-olds. This year there was so much criticism of the difficulty and unfairness of the questions set, that the Minister of Education has decreed that a second examination shall take place for those who have failed the first. There is continual discussion, as there is in England, on the multifarious problems of technical and professional education, on State subsidies, children's allowances, old-age pensions, industrial production, housing and agriculture. Arguments are continuous; debates in and out of the National Assembly are often acrimonious. But even so, laws are passed and social changes are continually being made. The politicians make more noise in France than they do here, but the work of government and administration seems to proceed almost in spite of them: the French are not a highly civilized and intelligent people for nothing. I have often felt, as I did on this visit, that apart from the barrier of language there is fundamentally more in common between ourselves and the French than there is between our Transatlantic friends and ourselves . . . most of all in that realm of the human spirit where character counts more than cornucopia! A heretical view perhaps, but it is not hard to defend.

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And now for our more specifically religious concerns. My wife and I were most hospitably entertained by the minister of the Foyer de l'Ame, Monsieur Georges Marchal, on one occasion for a sumptuous lunch and on the second occasion we had dinner with him at his home, where we had the pleasure of meeting his wife, who is a doctor by profession. It is mainly to Monsieur Marchal that I am indebted for the information I give below.

There are some 40 Protestant churches in the Paris-Seine area alone, only a few of which however are "liberal". In France all liberal Protestants form part of the French Reformed Church. The principal Protestant church is the "Eglise de l'Oratoire," which is itself liberal and is served by three pastors and one assistant. It has a congregation of 600-700 persons, with whom Queen Wilhelmina of Holland officially comes to worship when she visits France. The second important congregation, also liberal and of which Monsieur Marchal is the chief minister, is the Foyer de l'Ame with a congregation numbering 300-400. Both are very fine buildings and the atmosphere is one in which an English Unitarian can feel very much at home once he has grasped the somewhat different order of worship.

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Every Sunday a Protestant service is broadcast from 8.30 to 9 a.m. Twelve pastors take turns in conducting this and of these five are liberals. These services are widely listened to. The sermons are duplicated and can be obtained on application to the office of the Protestant Federation. When it is the turn of a liberal to broadcast there is a most encouraging, even startling demand afterwards for his duplicated sermon, as many as 1,000 copies being asked for as against a mere two dozen of the more orthodox variety! This certainly puts preachers on their mettle.

The liberal and Lutheran services in the French Reformed Church are very much the same. We attended both varieties. The main difference is that in the liberal churches the Apostles' Creed is omitted, the I.A.R.F. Confession of Faith being frequently substituted in its place. The latter is not regarded as a creed, but as a normative statement of Christian belief open to individual interpretation. The importance and value of having such a clear statement is much emphasized as a commonsense basis of Christian discipleship. The Reformed liturgy is a simple and dignified one and is wholly inspired by Biblical language and formulae. The Lord's Prayer comes at the end of the service before the benediction and is repeated by the minister alone. When I contrasted our English custom of regarding this wonderful prayer as essentially a collective one, Monsieur Marchal told me that a Protestant congregation would be considered rather "High Church" and orthodox if it repeated the Lord's Prayer in unison!

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Living in a nominally Catholic country, French Protestants only have the morning service, usually preceded by Sunday School. At both the Oratoire and the Foyer de l'Ame there are commodious offices for the ministers, though I saw Sunday School premises similar to our own only at the latter.

The French branch of the I.A.R.F. takes the form of the "Collège Théologique de Paris," of which Monsieur Marchal is the secretary and which he founded. It is not, of course, a college in the English sense, but a discussion society which holds a regular programme of lectures and discussions. Audiences number 400-500 and the active participation of those attending—not so common in France as it is here—is welcomed. Its aim of freely discussing Christian and theological themes, to which representatives of other non-Christian faiths occasionally contribute, arouses much interest —a fact of which I had independent proof among some French friends who have no connection with our religious movement. It was disappointing to have to confess that the I.A.R.F. has no similar forum in our capital city.

(To be continued.)

FED UP WITH FRONTIERS

By John Brown

1856 Recalled

HOW fed up I am with frontiers! In an age of technological progress undreamed of a century ago, with ocean liners that can cruise at 600 miles a day and air liners at 500 miles per hour, travel is slower. It takes longer, on many routes to get from one place to another than it did in 1856.

A hundred years ago, having decided on a journey and provided yourself with a few gold sovereigns, you could start out the same day. To-day you have to start the round of embassies, legations, banks, and permit offices months before departure date, not merely for the remote areas, but for at least half the European countries. Moreover, there are so many restrictions about what can be brought into and taken out of countries that you begin to feel you are no longer a private individual but a public corporation. The United States demands your finger prints and a knowledge of your political affiliations and police record, if any. South Africa will allow you to bring in a rifle, but no ammunition to use with it. Brazil wants you to have a Brazilian resident in good standing to vouch or swear for you. Guiana demands a hundred pounds deposit on the day you land. Some countries of very recent origin demand to see large resources in cash or traveller's cheques on the assumption that a Britisher without money is liable to raid the local treasury. In the Soviet Union the exchange rate is fixed at such an adverse figure in relation to sterling that a glass of beer at a Moscow street kiosk costs as much as a box at the opera in London.

The number of countries, each with its carefully guarded frontiers, has greatly increased since 1939. Hundreds of thousands of men are staring across the frontiers, stopping things coming into their own country, stopping things going out, stopping people coming in, stopping others going, presenting those who are allowed to move about with forms to fill in, declarations to swear, poking about in their luggage and opening packing cases. The wages of this vast army must run into millions of pounds per week, and the net result; a terrifying frustration for tens of millions of people. As for the criminals—they always get through. No customs or frontier guard system in history has ever stopped the professional crooks. When they have not got the right papers they forge them.

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When you are going up the Amazon, which is as out of the way as most people would wish, and where the average population is one per square mile, you might think you would not be bothered with frontiers and officials. Actually, you need a Brazilian visa and an exit permit—obtainable from a different town and in another state—to get into the Colombian waters, and an entrance and exit permit for these—a very short run—to get into the Peruvian Amazon, and if you get through all these difficulties and the varying regulations about injections and vaccinations, with time-limits, you must get out of the country (it says on the form) before the time-limit expires. What happens then is anyone's guess—you are not, however, declared an outlaw, as one of my cynical friends suggested on a previous trip.

Let no one imagine that by hard work and skilful organization he can cope with every demand and answer every question. This is impossible because regulations are changed about every three months on average, in each country. Thus the good idea you decided upon last year is this year's disaster.

Three years ago I was in a place where four frontiers meet, at Kasangula, in the Caprivi Zipfel of Central Africa. Here Northern and Southern Rhodesia, South-West Africa, and Bechuanaland join up. No one bothers you here, as long as you behave yourself, and it is just as well, otherwise life would consist of form-filling. Further west I found myself facing the Portuguese border, and a man who planned to trek into Angola asked me repeatedly how he was to get his entrance visa. As the nearest frontier post was a shack three hundred miles away, I did not see any point in making such a journey. The Englishman anxious for the visa said, "But if we go without visas we shall be illegal entrants".

"So what?" I asked. "We are illegal entrants and if the Portuguese authorities make a fuss we plead guilty and pay a fine. The fine will be cheaper than the cost of going three hundred miles across the veld and three hundred back, and it's lion country, too. Please yourself."

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I went on alone, and no one bothered me. In this part of Africa men have to help each other regardless of nationality, for it is a wild area swarming with big game and has not altered since Livingstone's day. A neighbour is often a hundred miles away, and the elephants are always dragging down the telephone wires. If you can ignore the occasional aircraft overhead, you can imagine yourself in any age.

In such primitive conditions men ignore frontiers. How I wish it could be done in the cities. "Ah," some people will say, "if there were no guards dope and watches would be brought in, and diamonds." It is true, but the trade in expensive watches and smuggled diamonds must be a very restricted one, and as for dope—I have been in the Andean mining towns where coca and cocaine are sold openly and cheaply, but the white men did not touch the stuff.

The late Ernest Bevin visualized a world in which men would move about freely without restriction—as indeed they did over a great part in 1856. The sad thing is that as the frontiers become more difficult to cross the front door of the individual must now be opened to various officials of local and state government, should they so demand, while many of us are told what pets we may and may not keep and what colour our front door must be!

OLD VIRTUES AND NEW

By George E. O'Dell

IT is not incompatible with a belief in "eternal values" to recognize that every civilization and every religion has inevitably called for and cultivated certain moral traits more than others. The classic instance, of course, is ancient Greece, with its philosophers' emphasis on Courage, Prudence, Temperance and Justice, of which, however, the first three could on occasion be practised by self-seekers as precautionary or as means of personal advancement and the last, if without qualifying generosity, could be mechanical only or even cruel. The sayings attributed to the Hebrew prophets and Jesus concerning "love" had far more positive ethical content.

Virtues have usually been defined in terms of a social lay-out, economic, vocational, military, hierarchical, of class-status. The soldier must give unquestioning obedience to commands; the slave, serf or employee must increase "surplus value"; bottom people must show humble respect for those on top.

Industry has urgently demanded soldierly virtues in the service of commercial ends. Sometimes it has been quaint, even pathetic in its plea for military virtue. An extraordinary instance occurred many years ago. Elbert Hubbard, an American printer, editor and writer, was infuriated one week-end by the carelessness of a subordinate. Hastily he wrote a "preachment" for the next issue of his magazine, entitled "A Message to Garcia". An incident in the career not of a business tycoon, or even of an Edison or Jay Gould, but related of a simple soldier in the Spanish-American war, who had been sent on a long and perilous journey through Cuban forest country and enemy lines to deliver a message to an army commander and had carried out his mission modestly with no expectation of special praise or reward. Ought not a mere printer's "hand" be equally virtuous?

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So far the story is perhaps commonplace; what follows is not. For one of the greatest American industrial concerns eagerly lifted the article and gave many thousands of reprinted copies to its workpeople. Other U.S.A. firms did likewise. Then the furious sermon crossed the Atlantic and one of the largest English electrical firms had still more thousands of copies printed, in handsome style (I treasure a copy) for the rebuke, shaming and moral incentive of its own workers. Then the Kaiser and the Krupps (was it not?) broadcast a translation to a million factory hands in Germany. And still more surprising, though actually more appropriate, the Mikado of the day had a copy, again in translation, presented to every soldier in the army of Japan. An amusing incident was a re-translation by a Japanese into English, in which, as one absurdity, the soldier (or labourer) was urged to note the evolutionary doctrine of "the survival of those who have fits"!

The point illustrated here is that Hubbard's appeal—which included dire threats of disaster for the "unfit"—was based on the military virtues. Employers during the Industrial Revolution had demanded unquestioning obedience. "Do what you are told and don't argufy," put the firm's profit first and your own life and labours in a lower place; this may have seemed essential to commercial progress, but it was calling on a soldier's virtues, such as the old-time independent craftsman had not been equally required to show. And, besides, a soldier practises his virtues for his country's sake and not to make wealth for his generals. Democracy obviously is impossible in an army; but trade unionism arose in revolt against gross inequality of personal benefit. And if it be true (which would need proof) that to-day's worker will do for his wage as little as he can, and with no thought of his country's good, and receive criticism accordingly, what have we here but a selfish unsoldierly spirit largely engendered and fostered—though not so purposed—by the economic system itself?

The co-operator, the socialist, the advocate — in an American phrase — of "industrial democracy," indeed any sort of reformer in this field, is up against self-centred traditions. Even Soviet communism, as Marx saw would happen, is up against it and is falling back into it; a new selfish class-conscious hierarchising appears to be in full swing. Yet to-day far more persons (as of our own English acquaintances) see the situation and work (or pray) for the sense of social responsibility and a generous democratic justice to spread and become organized in economic and other forms.

There is no space here to urge further how established virtues, in marriage, the family, the church, the local community, the nation, are changing to fit a better day. Not the fundamental courage, justice, love, as ideal principles, but their definitive application and how they must be made newly creative of human worthwhileness. Old virtues enter a new perspective, and tremendous are both the task and the ethical demand to rethink them and refashion their realization.

IT OCCURRED TO ME

By Muriel Hilton

Looking through an exercise book recently containing notes on books, I came across some from the *Life and Letters of Dick Sheppard*. It was surprising to learn that he had another side to his character, that of the unsure, anxious, often miserable creature who spent hours of acute depression wondering if he were of any use to anyone. During his school days he had been severely harmed nervously by the sarcasm of one of his school teachers. When he was at Oxford House in Bethnal Green doing work amongst the boys there he still often wondered if he were any possible use to anyone. There was one man, for instance, who could not stand him. And yet it was this man who was to restore Dick Sheppard's confidence. The man's son told Dick Sheppard that his father had burned his hand severely. That afternoon Dick Sheppard bought a glove, a good stout soft glove and he went out early in the morning to give it to the injured man. When the two men met, Dick Sheppard with that smile of his offered the glove, and his enemy stood and stared. He didn't speak for a little. Then slowly he took the glove, and turned it over, examining it as if it were a miracle. Then again he turned at Dick Sheppard and spoke. "You got this for me? You turned out, Mister, at four o'clock in the morning to give this me?" Dick Sheppard said nothing as he stood and smiled. And then Bob's father said, "You got me beat, Mister," and went on his way.

Some while after the boy said, "Do you know, last night my Dad said to Mum and me, 'Good Gawd Mother, what should we do without 'im'".

And Dick Sheppard writes, "To me the day on which a schoolmaster knocked me out, even though he didn't intend to hurt, and that on which an east end kid pulled me back from the Slough of Despond by telling me that his Mum and Dad had need of me, made more difference to my life than anything that has happened to me—at least than anything that I can venture to put into print".

When reading that passage again I was reminded of what Mr. Moore recently said at the General Assembly about his work at Speke—that if you were interested in people you would get them interested in what you were doing. Great sermons no longer draw—they can be heard by mechanical means—but personal consideration can and will break down barriers. And to relate this *Journey Down a Rainbow* isn't this the finest way of mitigating the effect of mass-mindedness?

*

I was delighted recently to receive a letter from some one who signed herself "a 93 year old friend". As there was no address, I should like to thank her most warmly, and to assure her that it did indeed "create a transformation scene".

WHY AND WHEREFORE?

Question

"Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost."—Matthew XXVIII, 19.

The latter part of this verse does not appear in the Golden Treasury of the Bible. On what grounds has it been rejected?

Answer

This question is slightly misleading in so far as it implies that a part of a verse has been deliberately omitted from the *Golden Treasury*. In actual fact, the whole of the verse is missing, together with the greater part of Matthew XXVIII. Only two verses of this particular chapter appear to have been used at all—verse 8, and, more obviously, verse 20 ("Lo, I am with you alway").

It is inaccurate to suggest therefore, that verse 19 or a part of it has been singled out for rejection. Nevertheless, it is, of course, quite true that this verse—the only authentic verse in the New Testament which appears to anticipate the doctrine of the Trinity—has often been a subject of controversy. The point at issue is whether the three-fold baptismal formula really goes back to Jesus. Since it is only ascribed to him in a Resurrection appearance, it is, to say the least, highly improbable. What is more, many scholars now consider that the formula was not even used by the first Christians. There is ample evidence within the New Testament itself that, in the Apostolic Age, baptism was always in the name of Jesus only.

We are quite justified therefore in concluding that the apparently trinitarian baptismal formula in Matthew XXVIII, 19, does not represent the mind of the Apostles, still less that of Jesus himself, but that it is a late interpolation reflecting the doctrinal position of the Church of the Third or Fourth Centuries. It is true that there is no textual evidence to support this, but it is highly significant that the ancient Church historian Eusebius (died 340) several times quotes the text in the following form: "Go ye and make disciples of all nations *in my name*."

(*Golden Treasury of the Bible* is highly recommended because of its notes, commentary and orderly arrangement. It is published by The Lindsey Press (address back page of this issue) at 10s. 6d.; by Post, 11s. 8d.—Acting Editor.)

MANCHESTER COLLEGE OXFORD

CLOSING PROCEEDINGS

Rev. Sidney Spencer Retires as Principal

THE End-of-Session Proceedings were notable this year for two reasons: the impending end of the Rev. Sidney Spencer's Principalship, and the unveiling of a memorial plaque to the memory of Dr. L. P. Jacks.

On the evening of June 18 five outgoing students were valedicted. Mr. J. W. V. Nicholson, B.A., who will preach regularly at the Unitarian Church, Chatham; Mr. W. Scott Dunbar, who goes to the Unitarian College for a final year, with the possibility of a lay pastorate in the Manchester district; Mr. A. D. Foote, B.A., who hopes to find a settlement soon; Mr. P. B. Godfrey, B.A., Minister-elect of the Unitarian Free Church, Swinton and the Queens Road Free Church, Urmston; and Mr. P. A. Smith, A.B., who returns to America after one year's course. Principal Spencer made his sermon on this occasion his own valodictory address to the College, and spoke in moving terms of the faith that had sustained him.

On the following afternoon a considerable concourse gathered in the College Chapel for the unveiling of a memorial to the memory of Dr. Jacks. Among those present were members of several branches of Dr. Jacks' family. The Dedicatory Address was to have been given by Dr. Gilbert Murray, who has been Visitor to the College since 1910. Unfortunately Dr. Murray, now in his 91st year, had had to go into hospital only five days before. In his place the Rev. R. Nicol Cross reviewed with acumen and wit the great qualities of Dr. Jacks, who, as the tablet testified, had been a Student of the College 1882-1886, Professor 1903-1915 and Principal 1915-1931. The Principal unveiled the tablet and offered prayer.

Before the Trustees' Meeting the Rev. A. P. Hewitt, on behalf of the past and present students who had been at the College during Mr. Spencer's principalship, expressed the thanks of all the students for the friendship and help which Mr. Spencer had given them during their time at the College and asked him to accept a picture and a case of spoons as a token of their regard.

In his report to the Annual Meeting of Trustees Mr. Spencer reviewed the satisfactory increase in the number of students during the past five years and the ever-increasing services which they had given to the Churches of the General Assembly. A new high record of 266 preaching engagements had been fulfilled during the past session. Grateful acknowledgment of the work of the Principal and Tutors was voiced by Sir Charles Odgers and supported by Dr. Alfred Hall who now retires from the College Committee and the office of Visitor to the College. Mr. Allan C. Bentley was elected President for a second year and the other officers were re-elected.

In addition to the outgoing students already noted, mention was made of Mr. A. L. Finbow who received his College Certificate last year and who is to be Minister of Todmorden Unitarian Church after a final year at the Unitarian College, Manchester; of Mr. B. N. Findlow, B.A., who is to be Lay Pastor of the Old Meeting House, Dudley, while completing his final year at College; of Mr. T. E. Dalton, who, after one year's course as an internal student, is to become the Lay Pastor of Forest Gate and Ilford Unitarian Churches and complete his College Course as a General Assembly student.

The meetings were characterized by a warm sense of gratitude to Principal Spencer for the way he had sustained the College through a difficult period and for what he had contributed himself to enrich her tradition.

CORRESPONDENCE

Letters should be addressed to the Editor, "The Inquirer," 14 Gordon Square, London, W.C.1. They should not in general exceed three to four hundred words in length.

Save The Children Fund

SIR,—May I, through the columns of *The Inquirer*, inform readers that as a result of the Lent Appeal organized by the Unitarian and Free Christian Peace Fellowship, I have been able to forward a cheque of £239 5s. 5d. to the Save the Children Fund?

This amount has been donated by 47 individuals, 70 Churches and Sunday Schools and six other Unitarian organizations.

The Fellowship wishes to thank most sincerely all who have supported this effort.—Yours,

Ashton-under-Lyne. *Hedley K. Stephens.*

Alternatives to Christianity

SIR,—I would like to ask your leader writer of June 30 in whose name that new prophet he hopes will arise is going to speak, when he says that "we are Christians first and Unitarians because we are Christians." How does he know this? Why does he assume that the alternative to Christianity is Victorian scepticism?

I will defend any Unitarian's right to call himself a Christian, a Buddhist, a Hindu, a Universalist, a Humanist, or anything else he feels he can justify. But I equally maintain my own right to refuse to have such labels attached to me without my consent.

Personally, I have very serious doubts about the value and health of a Christianity that puts a Cross at its centre and rejects the Empty Tomb. Quite apart from the question of the historicity of those events, the philosophical and psychological implications are such that we must either accept the Christian tradition or transcend it.—Yours,

Rotherham. *N. J. Teape.*

(Continued on page 236)

THE NEW ESSEX HALL REBUILDING FUND

Thirteenth List of Promises and Subscriptions

		£	s.	d.
Mr. and Mrs. J. H. Ainsworth, Styal		1	0	0
West Grove Women's League		6	8	3
T. H. Mobbs, Sheffield		1	11	6
Manchester College Women's League, Oxford		12	3	6
Lewin's Mead Meeting, Bristol		25	0	0
Barton Street Chapel, Gloucester		3	9	0
Revs. J. B. and Ada Tonkin, Halifax		3	3	0
Swansea Church		4	15	2
Netherend Sunday School and Y.P.L.		3	0	0
Miss Lydiate, Park Lane, Wigan			5	0
Park Lane Sunday School, Wigan		2	3	0
Miss G. Green, Lye		1	0	0
Miss W. Green, Lye		1	0	0
Mrs. D. Bird, Lye		1	1	0
Lye Women's League		5	0	0
Mrs. Lena Jenkins, Porthcawl			6	9
Mrs. M. John, Porthcawl			6	2
Mrs. D. A. Thomas, Porthcawl		1	15	0
Mrs. F. Morgan, Porthcawl			4	11
Mrs. S. Mathews, Porthcawl			2	6
Mrs. L. Howell, Porthcawl			3	9
Mrs. T. Evans, Porthcawl			9	10
Mrs. O. Davies, Porthcawl			4	6
R. Lovell, Porthcawl			4	6
Mrs. Lloyd, Porthcawl			2	0
Mrs. T. Thomas, Porthcawl		1	0	3
Mrs. R. Evans, Porthcawl			12	8
Mrs. Parker, Porthcawl			4	8
Mrs. Aston, Porthcawl			2	8
Mrs. Rixon, Porthcawl			10	0
Mrs. Coventry, Glasgow			10	0
Anonymous, Glasgow			5	0
Member of First Presbyterian Church, Belfast		2	2	0
Mr. and Mrs. R. O. Jones, Cardiff		5	5	0
Stopford L. Jacks, Styal	C.	60	17	5
Miss Ruth Nettlefold, Edgbaston (Additional)	C.	518	0	0
Bayshill Church, Cheltenham		3	18	0
Rev. G. E. Hale, Adelaide, South Australia		1	0	0
J. Burns, Bury		2	0	0
Mr. Shilton, Bury			10	0
Mr. D. Jackson, Bury			10	0
Mrs. Rostron, Bury			2	6
Mr. and Mrs. Collett, Ipswich		3	3	0
Rev. and Mrs. A. Phillip Hewett, Ipswich		1	1	0
Mrs. McNeil, Ipswich			7	0
G. T. Moss, Ipswich		3	3	0
In memoriam G. J. Notcutt, Ipswich		5	0	0
S. A. Notcutt, Ipswich		2	0	0
Mr. and Mrs. J. L. Phillips, Ipswich		2	0	0
Miss E. M. Prime, Ipswich			2	6
R. W. Varian, Ipswich			10	0
Mr. and Mrs. R. Walker, Ipswich			10	6
Mrs. Warn, Ipswich			10	0
Miss L. Warn, Ipswich			10	0
Collections, Ipswich		2	2	6
Mrs. Airly, Hendy Cwrdd, Aberdare			6	6
Mrs. E. R. Dennis, Mrs. M. J. Davies, Mrs. M. Lewis, Aberdare			11	6
Mrs. D. T. Williams and Mrs. R. Kent			5	7
Mrs. Ada Jenkins, Aberdare			4	3
Muriel A. Worsley, Winscombe		3	3	0
Rev. J. Reece Walker, Newington Green		3	3	0
Mr. and Mrs. T. House, Newington Green		2	2	0
Mr. and Mrs. R. E. Fenner, Newington Green		2	0	0
Ainsworth Sunday School and Congregation		20	0	0
Rev. John C. Ballantyne, Essex Church		2	2	0
Mr. and Mrs. Hodgson, N.2			7	6
Miss Mabel Schwind, Essex Church			10	0
Mrs. S. Martineau, Essex Church		21	0	0

(Continued on page 236)

THE CALENDAR OF THE CHURCHES

SUNDAY, JULY 15th, 1956

Aberdare, Highland Place, 11 and 6, Rev. D. Jacob Davis
Aberdeen, Unitarian Church, Skene Street, 11 and 6, Rev. Gordon Beverley
Aberystwyth, New Street Meeting House, 11, Mr. Elwyn Davies
Altrincham, Dunham Road Chapel, 11 and 6.30, Rev. A. W. Vallance
Ainsworth, Unitarian Church, Knowsley Road, 11.15 and 3, Rev. B. Gill
Astley, Unitarian Chapel, Manchester Road, 6.30, Supply
Bath, Trim Street Chapel, Unitarian, 6.30, Rev. W. J. Jenkins
Belfast, All Souls, Elmwood Avenue, 11.30 and 7, Dr. A. L. Agnew
Belfast, First Church, Rosemary Street, 11.30, Dr. Preston Bradley, 7, Rev. J. W. Dyer
Bessels Green (nr. Sevenoaks), Unitarian Church, 11, Rev. W. Waddington
Billingshurst, Free Church, High Street, 11.15 and 6, Rev. Dudley Richards
Birkenhead, Unitarian Church, Bessborough Road, 6.30, Rev. Maurice Johnson
Birmingham, Church of Messiah, Broad Street, 11 and 6.30, Rev. Gordon Stuart
Birmingham, Waverley Road Church, and Hurst Street Mission, Small Heath, 6.30, Rev. Ronald McGraw
Blackpool, North Shore, Dickson Road, 10.45 and 6.30, Rev. J. H. Ewbank
Blackpool, South Shore, Lytham Road, 11 and 6.30, Supply
Bolton, Bank Street, 2.30, Sunday School, 10.30 and 6.30, Rev. J. Gordon Davies
Bolton, Halliwell Road Free Church, 10.45 and 6.30, Rev. J. W. Maw
Bolton, Unity Church, Deane Road, 10.30 and 6.30, Rev. Arthur J. Long
Boston (Lincs.) Unitarian Chapel, Spain Lane, 6.30, Rev. Henry Hall
Bournemouth, Unitarian Church, West Hill Road, 11, Rev. Lawrence Redfern
Bradford, Broadway Avenue, 3.15, Mr. W. Lloyd
Bradford, Town Hall Square, 10.45 and 6.30, Mr. T. Wardle
Bridgwater, Christ Church, Dampiet Street, 3, Sunday School, 6.30, Rev. W. H. Cordell
Bridport, Unitarian Chapel, 11 and 6.30, Rev. G. Randall Jones
Brighton, Christ Church Unitarian, New Road, 11, Rev. J. Reece Walker, 6.30, Rev. John Rowland
Bristol, Lewin's Mead Meeting, 6.30, Rev. A. H. Birtles
Bristol, Oakfield Road, 11, Rev. A. H. Birtles, 6.30, Mr. R. L. Nicholson
Burnley, Unitarian Church, Trafalgar Street, 3, No Service
Bury, Bank Street, 11 and 6.30, Rev. F. M. Ryde
Cambridge, Memorial Church, Emmanuel Road, 11 and 6, Rev. H. Stewart Carter
Cardiff, The West Grove Unitarian Church, 11 and 6.30, Mr. Roy John
Carlisle, Unitarian Church, Lorne Street, 2.15, Sunday School, 6.30, Rev. F. D. Jones
Chatham, The Church of the Great Companions, Hamond Hill, 3, Miss M. Ryan
Cheltenham, Bayshill Unitarian Church, Royal Wells, 3, Sunday School, 6.30, Mr. E. Jarvis
Chester, Matthew Henry's Chapel, Trinity Street, 11.15, No Sermon, 6.30, Mr. J. L. Oates
Chesterfield, Elder Yard Church, 10.45, 2.30 and 6.30, Rev. Eric Shaw
Chowbent Chapel, Atherton, 10.45 and 6.30, Rev. Kenneth Twinn
Coseley, Staffs., Old Meeting House, Old Meeting Road, 11, Children's Service, 6.30, Mr. H. Davis
Coventry, Holyhead Road, 11, Sunday School, 6.30, Rev. Allen Williams
Crewe, Free Christian Church, Beech Street, 6.30, Supply
Crewkerne, Unitarian Church, Hermitage Street, 11 and 6.30, Mrs. M. R. Dickin
Croydon, Free Christian Church, Wellesley Road, 11, Rev. J. P. Chalk (Also 6.30, 1st Sunday in the month)
Dean Row, 10.45, Rev. A. B. Downing   Styal, 6.30, Rev. A. B. Downing
Denton, Wilton Street Chapel, 11, Children's Chapel, 6.30, Rev. F. Cotter
Derby, Friar Gate Unitarian Chapel, 6.30, Mr. D. Smith
Ditchling, Old Meeting House, 10.45, Rev. John Rowland
Doncaster, Free Christian Church, Hall Gate, 11 and 6.30, Rev. G. W. Parkinson
Dover, Adrian Street, Unitarian Church, 11, Junior Church, 6.30, Rev. E. G. Green
Dublin, Stephen's Green, West, 11.30 and 7.30, Rev. E. Savell Hicks
Dudley, Old Meeting House, Wolverhampton Street, 11 and 6.30, Mr. B. Findlow
Dukinfield, Old Chapel, Chapel Hill, 10.45 and 6.30, Rev. Sydney P. Whitehouse
Dundee, Williamson Memorial Unitarian Church, 53 Constitution Road, 11, Rev. A. L. Potts
Edinburgh, St. Mark's Church, Castle Terrace, 11 and 6.30, Rev. W. B. Tavener
Exeter, George's Chapel, South Street, 6.30, Rev. R. D. Richardson, U.S.A.
Gee Cross, Hyde Chapel, 11 and 6.30, Rev. J. Harry Smith
Glasgow, St. Vincent Street, Unitarian Church, 11, No Service
Glossop, Unitarian Church, Fitzalan St., 10.45 and 6.30, Rev. Graham Short
Gloucester, Barton Street, 2.45, Mr. Brian Bond
Guildford, Ward Street Church, 11.15, Rev. R. Nicol Cross
Hale Chapel, Hale Barns, 10.45 and 6.30, Rev. John Storer
Halifax, Northgate End, 10.45, Miss Phyllis Hartley
Hastings, Free Christian Church, South Terrace, 11 and 6.30, Rev. Denholm Hilton
Hinckley, Great Meeting, Baines Lane, 11 and 6, Mr. E. G. Ellis
Horsham, Worthing Road, 6.30, No Service
Huddersfield, Fitzwilliam Street, 11, Mr. J. Robinson
Hull, Park Street Church (Unitarian), 6.30, Rev. Ernest Penn
Isle of Wight, Newport, Unitarian Christian Ch., 11 and 6.30, Rev. W. Carter
Kendal, Market Place Chapel, 6.30, Supply
Kidderminster, New Meeting House, 11 and 6.30, Rev. W. Bradshaw
Knutsford, Brook Street Chapel, 11 and 6.30, Rev. S. Murray
Lancaster, St. Nicholas Street Church, 6.30, Supply
Leeds, Mill Hill Chapel, City Square, 10.45 and 6.30, Rev. Brian L. Golland
Leicester, Narborough Road, 11, Junior Church, 6.30, Mr. C. V. Walton
Leicester, The Great Meeting, East Bond Street, 11 and 6.30, Rev. Leonard Mason
Letchworth, Secretary, Miss J. E. Lindsay, The Little House, Garth Road
Lewes, Westgate Chapel, 11, Rev. W. J. McElderry
Lincoln, High Street, Unitarian Chapel, 6.30, Rev. H. W. Kendall
Liverpool, Ancient Chapel of Toxteth, 11 and 6.30, Dr. P. N. Tindall
Liverpool, Bootle Free Church, 11, Supply
Liverpool, Domestic Mission, Mill Street, 6.30, Rev. J. Kerr Murray
Liverpool, Gateacre Chapel, 11, Rev. S. R. Butler
Liverpool, Hamilton Road, Everton, 3, Sunday School, 6.30, Supply
Liverpool, Hope Street, 6.30, Rev. C. A. Piper
Liverpool, Ullet Road, 11 and 6.30, Rev. E. Shirvell Price
London, Bell Street, Edgware Road, 6, Rev. Walter M. Long
London, Blackfriars Mission and Stamford Street Chapel, 6.30, Rev. P. B. Godfrey
London, Brixton, Effra Road, 11, Mr. W. Spooner
London, Essex Church, Palace Gardens Terrace, Notting Hill Gate, 11, Rev. E. Potts
London, Forest Gate, Upton Lane, 6.30, Mr. T. E. Dalton
London, Golders Green, Hoop Lane, 11, Mr. G. E. Prentice, 6.30, Rev. K. C. Treacher
London, Hackney, New Gravel Pit Church, Chatham Place, 6.30, Rev. John Kielty
London, Hampstead, Rosslyn Hill, 11, Dr. Mortimer Rowe
London, Highgate Hill Unitarian Church, 11, Rev. K. C. Treacher
London, Ilford High Road, 6.30, Rev. R. E. Goddard
London, Islington Unitarian Church, Upper Street Preston Hall, 6.30, Rev. A. V. Fox
London, Kilburn Unitarian Christian Church, Quex Road, 11, Rev. A. V. Fox
London, Lewisham Unitarian Church, High Street, 11, Mr. A. G. Tarrant
London, Leytonstone, Lea Bridge Road, Knotts Green, 11.15, Rev. R. E. Goddard
London, Mansford Street Church, Bethnal Green, 6.30, Rev. F. Hankinson
London, Richmond Free Church, Ormond Road, 11, Rev. Walter M. Long
London, Stratford, West Ham Lane, Unitarian Church, 11.30, Children's Church, 6.30, Rev. Rosamond Barker
London, Wandsworth Unitarian Church, East Hill, 11, Rev. P. B. Godfrey
London, Welsh Unitarian Church at Highgate Hill Unitarian Church, 1st and 3rd Sundays, 6, Rev. T. L. Jones
London, Wood Green, Unity Church, Newham Road, 6.30, Mr. John Wilson
Lytham St. Annes (Ansdell), Unitarian Church, Channing Road, 11, Rev. W. A. M. Hellary
Macclesfield, King Edward Street, 10.45, Rev. G. D. Foote, 6.30, Mr. C. Morris
Maidstone, Unitarian Church, Market Buildings, 6.30, Mrs. Muriel Hilton
Manchester, Blackley Unitarian Church, Chapel Lane, 6.30, Mr. David C. Doel
Manchester, Cross Street Chapel, 10.45 and 6.30, Dr. R. W. Wilde
Manchester, Gorton, Brookfield Church, Hyde Road, 10.45 and 6.30, Rev. Maurice Bonner
Manchester, Monton Church, Eccles, 10.45 and 6.30, Rev. W. Hill Waring
Manchester, Pendleton Unitarian, Cross Lane, 6.30, Rev. T. W. Roberts
Manchester, Platt Chapel, Rusholme, 6.30, Rev. John Gill
Manchester, Renshaw Street Mission, 6.30, Rev. B. L. Hopkin
Manchester, Stand Chapel, Whitefield, 10.45 and 6.30, Rev. Sydney H. Knight
Manchester, Wilbraham Road, Chorlton-cum-Hardy, 11, Mr. P. M. Brown
Manchester, Wythenshawe, Unitarian Church, Brownley Road, Benchill, 6.30, Miss K. Tootill
Mansfield, Old Meeting House, 10.45 and 6.30, Rev. Kenneth Sherratt
Marple, Unitarian Hall, 31 Stockport Road, 3, each Sunday
Mexborough, Free Christian Church, 6.30, Rev. E. A. Davies
Middleton, Old Road Chapel, 6, Supply
Morecambe (see Lancaster)
Moretonhampstead, 3, and Newton Abbot, 6.30, Rev. C. G. Toone
Nantwich, Old Chapel, 6, Supply
Newcastle-on-Tyne, The Church of the Divine Unity, Ellison Place, 11 and 6.30 Rev. J. H. Coram Davies
Newchurch (Rossendale), Bethlehem Unitarian Church, 10.30 and 6, Rev. E. B. Short
Northampton, Kettering Road Church, 6.30, Mr. A. Benton
Norwich, Octagon Chapel, Colegate, 11, Rev. J. A. Kennedy
Nottingham, High Pavement Chapel, 10.45 and 6.30, Rev. C. Gordon Bolam
Oldbury, Unitarian Church, Birmingham Street, 11 and 6.30, Rev. Harold A. Gore
Oldham, Lord Street Chapel, 10.45 and 6.30, Rev. T. E. Nuttall
Oxford, Manchester College Chapel, 11.30, Dr. K. N. Hildebrand, U.S.A.
Padiham, Nazareth Unitarian Church, Knight Hill, 11, Miss C. Thompson
Park Lane Chapel, near Wigan, 11 and 6.30, Supply
Plymouth, Unitarian Centre, Houndiscombe Road, 11 and 6.30, Rev. E. H. Keeley
Poole, Unitarian Church, Hill Street, 11, Junior Church, 6.30, Rev. J. W. Dumble
Portsmouth, Masonic Hall, Highbury Street, Old Portsmouth, 6.30, Mr. J. R. Sturges
Preston, Unitarian Chapel, Church Street, 6.30, Rev. W. A. M. Hellary
Ringwood, Hants, The Meeting House, 11, Rev. J. W. Dumble
Rochdale, Blackwater Street, 10.30 and 6, Rev. W. Beer
Rotherham, Church of Our Father, 10.45 and 6.30, Rev. J. M. Quirk
Sale, Atkinson Road, 11, Rev. John Gill
Scarborough Unitarian Church, Westborough, 10.30 and 6.30, Rev. W. T. Wilkins
Sheffield (Attercliffe), 6.30, Mr. T. H. Moss
Sheffield, Fulwood Old Chapel, 11, Rev. F. Sorell
Sheffield, Upper Chapel, 11 and 6.30, Rev. G. Stanley Whitby
Sheffield, Unity Church, Crookesmoor Road, 11, Rev. E. D. Davies
Shrewsbury, High Street, Unitarian, 11 and 6.30, Rev. Francis Terry
Sidmouth, Old Meeting, Unitarian, High Street, 11 and 6.30, Rev. H. Whitaker
Southampton, Kell Memorial Hall, Belle Vue Road, 6, Rev. Lawrence Redfern
Southend-on-Sea, Darnley Road, 11, Children's Church, 6.30, Miss M. Griffiths
Southport, Portland Street Church, 11 and 6.30, Rev. T. J. Jones
Stockport, Unitarian Church, St. Peter's Gate, 10.30 and 6.30, Supply
St. Helens, Corporation Street, 6.30, Rev. S. R. Butler
Stockton-on-Tees, Wellington Street, 6.30, Rev. A. D. Williams
Stourbridge, Presbyterian Unitarian Chapel, 11, Rev. C. Simpson, 6.30, Mr. B. Benton
Swansea, Pennard Free Christian Meeting House, 11, Rev. B. Viney
Swansea, Unitarian Church, High Street, 6.30, Rev. B. Viney (also, 11, First Sunday in the month)
Swinton, Swinton Hall Road, 10.45, Mr. D. Dunkley, 6.30, Mr. P. M. Brown
Taunton, Mary St. Chapel, 11, Rev. W. H. Cordell, 2.30, Sunday School
Tenterden, Old Meeting House, Ashford Road, 6.30, Rev. G. Kenrick
Todmorden, Unitarian Church, No Services
Torquay, Unity Church, Montpelier Road, 11 and 6.30, Rev. Charles Eaton
Trowbridge, Conigre Unitarian Church, 11, (1st Sunday in month) and, 6, Supply
Wallasey, Memorial Church, Manor Road, 11 and 6.30, Rev. Edgar W. Hill
Warrington, Cairo Street, 10.30 and 6.30, Rev. Eric Wild
Watford, Friends' House, Church Road (by permission), 7.30 (Last Sunday in the month)
West Bromwich, Lodge Road, 11, Children's Church, 6.15, Mr. E. Hill
West Kirby, Brookfield Gardens, 11, Rev. Maurice Johnson (also, 6.30, 1st Sunday in the month)
Whitby, Flowergate, 6, Miss Eva Gill
York, St. Saviourgate Chapel, 6.30, Rev. T. Brett Davies

The National Unitarian Fellowship provides for those unable to attend a Unitarian Church. For information write to the Secretary, N.U.F., 15 Gordon Sq., W.C.1.

AUSTRALIA

Adelaide, Unitarian Christian Church, Wakefield St., 11 and 7, Rev. Colin Gibson
Melbourne, Unitarian Church, Cathedral Place, C.2; Unitarian Half-Hour broadcast, 4.15. Services: 4 p.m., second Sunday in each month, Evening 7 p.m. Rev. V. James
Perth, Western Australia, Unitarian Free Christian Fellowship, Rev. R. H. Featherstone, 19 Clifton Crescent, Mt. Lawley
Sydney, New South Wales, Unitarian Church, 15 Francis Street (off College St. 7.15, Supply. Manse Telephone LX 5321
Unitarian Fellowship of Australia, 1 Green Alley, Melbourne, C.1. Minister Rev. W. Bottomley. Meetings as advertised
Seaford Community Church, Austin Road, Seaford (Vic.). S.S. weekly at 2.15 p.m. Public Worship, fortnightly, 3.15 p.m. Minister: Rev. W. Bottomley

CANADA

Montreal, Church of the Messiah, Sherbrooke Street West, and Simpson Street, 11, Rev. Angus Cameron
Toronto, First Unitarian Church, 175 St. Clair Avenue West, 11, Rev. W. P. Jenkins
Vancouver, B. C., Unitarian Church of Vancouver, 1,550 Tenth Avenue West 11, Supply

NEW ZEALAND

Auckland, Unitarian Church, Ponsonby Road, 11 and 7, Rev. E. H. Morse
Wellington, Services suspended. Enquiries—Mrs. Wyatt, Tel. 41-272.

SOUTH AFRICA

Cape Town, Hout Street, 11, Sunday School; 7, Service, Rev. Magnus C. Ratter

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(*Continued from page 234*)

Forgotten People

SIR,—Why are Unitarians getting so hot and bothered about their exact theological beliefs? Jesus did not, so far as I can make out. We believe in the Sermon on the Mount and the Two Commandments and if we follow these, we shall have quite enough to do.

The article by Rev. A. Peacock on refugees is an example of how to point the way.—Yours,

Windermere. *M. L. Beard.*

Sarah Wilson

In the passing of Mrs. Sarah Wilson on June 22 the Doncaster Free Christian Church has lost its oldest member at the age of 93. During the many years Mrs. Wilson was a member of the Church she had been faithful in her service and especially to the Pleasant Monday Afternoon Meeting for Women she herself founded, an institution of the Church which still continues its activities. Owing to indisposition Mrs. Wilson was prevented from attending Church services over a long period, yet still maintained a keen interest in the work of the Church, and read eagerly the Church Calendar and *The Inquirer.* She had been a Headmistress for several years before taking up residence in Doncaster, and it was always a pleasure for her to recall incidents in her school career. Of kindly, genial, and happy disposition, she still had at her great age a mind of her own, and often maintained fearlessly her own judgments in matters of Church procedure. Almost to the end her mind was alert and active, and to visiting friends she gave a smiling welcome and would chat about the Doncaster Church, and its minister, and even venture ideas concerning its future.

The Funeral Service, held in the Church on June 26 and conducted by the Rev. G. W. Parkinson, was attended by several Church members, in memory of, and as a tribute to, a staunch Unitarian. The interment followed at Doncaster Old Cemetery.

W.L.

(*Continued from page 234*)

Mr. and Mrs. Bowsher, Essex Church	2	0	0
Mrs. M. Bettison, Essex Church	1	0	0
Mrs. W. Minnis, Essex Church	5	0	0
Mrs. S. Martineau, Essex Church	1	0	0
L. M. Holland, Essex Church	2	2	0
Miss Amy Watts, Essex Church	2	0	0
James Kemry, Essex Church	2	2	0
Miss S. A. Tidmarsh, Essex Church	1	0	0
Miss T. A. C. Durning-Lawrence, Essex Church	15	0	0
Sir Charles Odgers, Walton-on-the-Hill	50	0	0
Bayshill Unitarian Church, Cheltenham	3	16	7
Kirkstead Presbyterian Chapel	5	0	0
Miss E. Edge, Mansfield		10	0
H. Tingley, Mansfield		10	6
Mrs. B. Norton, Mansfield		5	0
Miss F. E. Boole, Mansfield	1	0	0
Miss J. Smith, Mansfield	2	2	0
Miss E. H. Smith, Mansfield	2	2	0
Mr. Ryde, Belper		18	0
Mrs. Lister, Belper		10	6
Mrs. Davies, Belper		12	0
Members of Sunday School, Belper		9	1
Mrs. Chamberlain, Belper		9	0
W. Callandine, Belper		4	0
Rivington Chapel Trust	5	5	0
Rivington Chapel Committee	5	5	0
Birkenhead Women's League	2	2	0
Miss Nora Patenall, Northampton		10	6
Rev. and Mrs. Gordon Davies, Bolton	3	0	0
Rev. and Mrs. Leonard Short, Matlock	2	0	0
Matilda A. Phillips, Carmarthen	2	2	0
Rev. and Mrs. A. B. Downing, Styal	2	0	0
Mr. and Mrs. Thornley, Styal	1	1	0
Mr. and Mrs. Dale, Styal	2	2	0
Mrs. Griffiths and Miss Evans, Aberdare	1	4	7
Mrs. Thomas and Misses Howells, Aberdare	1	1	0
Miss D. Price, Aberdare	1	0	0
Mr. and Mrs. W. Jones and Mr. and Mrs. W. J. Jones, Aberdare		7	6
Mrs. J. R. James, Aberdare		9	6
Mrs. Edgar Williams and Mrs. Idris Davies, Aberdare		8	0
Mr. and Mrs. Percy Leigh, Monton	7	0	0
Billingshurst Congregation	6	10	0
Coalville Church Members	1	2	0
North Midland District Women's League— 2nd Donation)	5	5	0
P. Elden Lee, Dore, Sheffield	25	0	0
	£923	12	1

C. indicates seven year covenants and includes Income Tax at the present rate of 8s. 6d. in the £.

Total Donations and Promises	52,780	0	7
Twelfth List	81	10	6
Thirteenth List	923	12	1
	£53,785	3	2

The Treasurer is Mr. Leslie Procter, Willow House, Waterfoot, Rossendale, Lancs.

[The Acting-Editor regrets that in the Twelfth List published last week he failed to mention that all contributions were from the Old Presbyterian Church, Larne, and Kilwaughter, Ireland.]

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